3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

into the Order ordinary members. This is done simply by the two persons concerned shaking hands and reciting the *fatiha*, the opening verse of the Koran, together. These categories can hardly be regarded as grades and I can cite the authority of Sayyid Muhammad Idris to support the opinion that they have never meant more than that some persons were recognized as more learned than others and therefore better qualified to recite the longer and more advanced religious exercises.

II

The Grand Sanusi's desire to create around him a society living the life of primitive Islam and his missionary zeal gave an impression, enhanced by the austerity of his Bedouin followers and the remoteness of the Sahara, of excessive puritanism and fanaticism; and some writers have compared the Sanusi movement to the Wahhabi movement on account of these supposed traits. Duveyrier's account,[1] used very uncritically by other writers, is largely to be blamed for the exaggerated stories of the secrecy, puritanism, fanaticism, power, and numbers of the Order that were current at the end of the last century and in the first decade of the present century and which much prejudiced it in the eyes of European Powers with interests in North Africa. With Duveyrier it was an axiom that any foolhardy European who got himself killed in North and Central Africa had been assassinated by Sanusi agents and that any setback to French interests was due to their propaganda.

It is true that the Grand Sanusi, like the founder of the Wahhabi movement, aimed at restoring what he conceived to be the original society of the Prophet. Neither was peculiar in doing so, for every Muslim preacher must have the same aim. The Grand Sanusi forbad the drinking of alcohol and the taking of snuff and at first, though not absolutely, smoking. But all Muslims are forbidden alcohol and many who are neither Sanusi nor Wahhabi think that smoking is best avoided. It is untrue, as has been asserted, that the Sanusi are forbidden coffee. The Bedouin of Libya do not drink coffee, only tea, in

[1] H. Duveyrier, *La Confrérie Musulmane de Sidi Mohammed ben 'Alî es Senoûsî et son Domaine géographique en l'Année 1300 de l'Hégire = 1883 de notre ère*, 1884.